

JACKSON (Jas.)

THE

GLUTTONY PLAGUE:

OR,

HOW PERSONS KILL THEMSELVES BY EATING

BY JAMES C. JACKSON, M. D.

PHYSICIAN-IN-CHIEF AT "OUR HOME ON THE HILLSIDE,"

DANSVILLE, N. Y.



DANSVILLE, N. Y.

AUSTIN JACKSON & CO., PUBLISHERS.

1870.

OUR HOME ON THE HILLSIDE,

DANSVILLE, LIVINGSTON CO., N. Y.

This Institution is the largest Hygienic Water Cure at present existing in the world. It is presided over by and is under the medical management of Dr. James C. Jackson, who is the discoverer of the Psycho Hygienic method of treating the sick, and under the application of which he has treated nearly 20,000 persons in the last twenty years, with most eminent success, and *without ever giving any of them any medicine*.

The Psycho-Hygienic philosophy of treating the sick, no matter what their age, sex, or disease, consists in the use of those means only as remedial agencies, whose ordinary or legitimate effect on the human living body when taken into or applied to it, is to *preserve* its health. The fallacy of giving poisonous medicines to Invalids has been abundantly shown in Our Home in the results of our treatment.

Our Institution is large enough to accommodate 250 guests, is, after the plan adopted by us, complete in all its appointments, having worthy and intelligent helpers in all its departments of labor, and who give their proportion of sympathy and influence to the creation and maintenance of a sentiment and opinion cheering to the invalid, and therefore decidedly therapeutic in its effects. The scenery about the Establishment is very beautiful, the air is dry and very salubrious, we have plenty of sunshine, and pure soft living water in great abundance. Besides all these, and which we prize as one of the highest privileges and health-giving opportunities our guests could possibly have, we live ourselves and so can enable them to live, free from fashion and her expensive and ruinous ways. Life with us is simple not sybaritic, is true not hollow and false, and so of itself tends to its own perpetuation and of course to health. A great many of our guests who have for years been great sufferers, growing steadily more sickly, begin to get well, and go on getting well in such silent yet sure, in such imperceptible yet certain ways, as never to be conscious how it was brought about. The means used seem so utterly incommensurate to the results produced, that it seems marvelous. So true is it that in Nature

*"God's mightiest things
Are His simplest things,"*

and that to understand *how* things are done, one needs to cultivate a teachable spirit and to cherish reverence for Law. To teach those who come to us for treatment what the laws of life are, and to awaken in them the desire to obey these laws, is to establish a most favorable condition precedent to their recovery. Sick ones, whoever you are, or wherever you are, do you want to get well? And to learn how to keep your health, having got well! Come to Our Home if you can, and once here learn the all-important lesson that

*"Nature as a mistress is gentle and holy,
And to obey Her is to live."*

Circulars of the Institution, or any information in regard to it, may be obtained by addressing either James C. Jackson, M. D., Miss Harriet N. Austin, M. D., or Dr. James H. Jackson. These Physicians may also be consulted by letter by the sick who are unable to attend the establishment. Fee for home prescription \$5.00.

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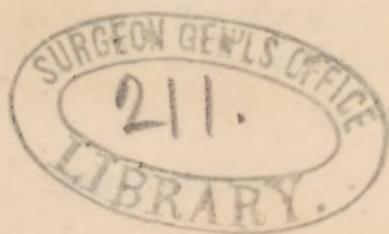
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THE GLUTTONY PLAGUE:

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HOW PERSONS KILL THEMSELVES BY EATING.

THERE is no better portion of the earth's surface on which to support human life to old age than that which lies within the boundaries of the United States. It is sufficiently varied and undulating, giving mountain and glen, valley and hill; and its products usable for food are ample. The sun shines over its larger portions abundantly, its air is purer than can be found elsewhere on the globe in the same number of square miles, its climate is temperate, and in much of it the water is soft and fit to drink. And what we call the changes of the seasons are not by any means unfriendly, but on the other hand favorable to the health of human beings living in natural conditions. Yet of civilized peoples, having distinct nationalities and numbering as largely as we do, there is none that has as much sickness as we have. For this there must be artificial causes at work, inasmuch as natural causes are favorable to health.

Old age
O/S/4

Bad Dietetics.

Of these artificial causes, which are numerous, bad eating habits stand prominent. I know that to these *all* the ill health which our people show cannot be ascribed, for in

caused
ignore almost every direction we live falsely. We work too hard, sleep insufficiently, dress unphysiologically and void of true taste and in defiance of art; we know little or nothing of recreation, except in the way of excess; understand very poorly the intimate relation existing between body and mind, and how the expenditure of mental force debilitates the body; while over and beyond all these we are related to bodily life falsely, from causes that are altogether spiritual. Thus, in a great variety of ways, there are at work a combination of forces that fritter away, or at least cheapen, our hold on whatever of life we constitutionally possess. It would take a course of lectures to give you even a birds-eye view of them. So I shall let them pass, confining myself at this time to the theme I have selected, which is

Gluttony, and its Effects on us as a People.

One may be a glutton in either of three ways.

1—By eating food which is unhealthy in itself, or is so from being badly cooked.

2—By eating too much.

3—By eating at improper times.

Let us consider these specifications in their order, and then we will look at the effects.

Till close attention is given to the subject, you will not readily perceive how extended the use of unhealthy food is with our people. Scarcely an article can be found which is not defective, and so in greater or lesser degree unfit to be used for sustenance. Let me begin with raw materials.

(A). MEATS.

The flesh of most of the animals consumed comes to the butcher in conditions which make it totally unfit to be eaten

by human beings. Whatever may be said for or against the flesh of animals as food for man, one thing is certain, that to subject them to conditions or states of living in order to fatten them, which violate the laws on which their healthy existence depends, is to make them unhealthy, and so far unfit for nutriment to us. Society recognizes the moral impropriety of using diseased meat, and the law forbids its sale in the shambles. The application of the principle under the statute, however, is usually confined to the sale of flesh which has passed through chemical changes subsequent to the death of the animals. As far as this goes it is well, but it is demonstrable, I think, that we suffer far more from the use of flesh which was diseased previous to the animals being killed, than we could by any ordinary means from the use of that which afterwards becomes spoiled. For in this latter case our knowledge is complete. We have the benefit of experience founded on observation, and to our aid we have become accustomed to call our special sense not only, but our instincts. Every one knows diseased meat when it has taken on more or less of putrescence, but not one person in a thousand knows, or if he does, thinks it worth his while to act on the knowledge, that fat hogs, fattened beeves, fattened turkeys and calves are much more unfit for the use of man, than the half putrescent flesh of animals could be which, up to the time of their death, were healthy. Who ever heard of one's getting SCROFULA into his blood and his bones by eating of the flesh of the wild boar, or of the buffalo? These may be or may not be desirable food, but it is certainly true that their use, even to excess, will not engender this poison. But the stye-fed pig and stall-fed ox, especially if they have been kept so confined as to make them take on high condition, i. e. become very fat,—are diseased in all their tissues, these being overloaded with waste matter, which for want of opportunity under natural habits of the animal, their excretory organs have been unable to expel, and

which matters therefore have undergone vital changes, and from substances which formerly had life in them and so helped to keep the bodies of these animals in health, have become effete, useless, deleterious, and very poisonous in their effects, thus rendering the flesh into every cell of which they are infiltrated decidedly objectionable as food for man. In a majority of instances, such is the long continued imposition of *false* habits and conditions to which we subject those animals whose *fatness* we have in view, that their systems become scrofulous before we put the knife to their throats, and when they are killed and hung up in the market-place we pay *high prices* for a method of introducing deadly poison into our life-currents, easier by far than that which vaccination offers.

Very few families are now to be found into the veins of whose members the poison of scrofula has not already made its way, establishing such abnormal conditions of their nutritive systems as to make every one of them have a gluttonous appetite, for by all physicians who have had to do with scrofulous habit of body, it has come to be known that their patients have *inordinate craving for food*, and are good examples of THE VORACIOUS GLUTTON.

(B). GRAINS.

Our staples for food in the United States are Wheat and Indian Corn. Either of these is excellent for sustaining the human body, though wheat meal is the better of the two. Of wheat, that is best which is known as the white *winter* wheat. Of corn, that is the best which is known as the southern white corn. In the northern and middle States the people use more wheat than corn. In the southern and south-western States they use more corn than wheat. There is more need of care in the raising of wheat, that it pass pure from the hands of the granary man to those of the

miller, than there is of corn, for with the former may grow up foreign substances, which being ground with it deteriorate its meal very much, whereas corn grows clean and free from such substances. Of those which grow up with wheat, and not uncommonly are ground with it, is

COCKLE.—When ripe the seed is black on the outside and bluish-white on the inside, and slightly bitter in its raw state to the taste. It is powerfully constipating to the bowels, and when steeped in hot water, its kernel being unbroken, is said by old Dutch women to be “good to stop the nose-bleed,” when snuffed into the nostrils. In this respect it has the same popular repute as yarrow. I have seen, in my farming days, its costive effects on horses to which it had been fed, and I am quite sure of the same effect being produced on the bowels of persons who eat bread in which its flour formed only a slight constituent. Farmers should take great pains to weed it out of their wheat fields when it is in the blow, for its presence in the grain detracts largely from its fitness for use.

GRINDING GRAIN.—It would be an interesting fact to be stated how and by what means wheat first came to have its coarser parts separated from its finer, in order the better to prepare it for being made into bread. I do not know how greater departure from the *true* method for preparing wheat into material for the cook could have well been devised. *If there is any article of which food in various forms can be made that is unhealthy, and directly productive of a large class of diseases, it is wheat ground and bolted of its bran.* I care not how careful a people may be in all other respects of the rules of Hygiene, it is utterly impossible that for years they should enjoy individual or collective health if fine flour bread is a staple article of food. Nature cannot protect the organisms of those who eat it against derangement for any length of time, unless

they are exceedingly robust and vigorous, and then such break down *early*. The reason is, that whereas wheat when ground into *meal*, and eaten in whatever form one pleases to cook it, which is *simple*, is *by far the best article for human food* known,—better than flesh of animals,—a hundred per cent. better than the best beef steak in the *quantity* of nutriment it contains, and four fold its superior in the quality of its nutriment, when it is made into *superfine flour*, degenerates into one of the most objectionable materials for food our people use, and when made into bread, puddings or cake, should never be largely eaten. It is only safe to eat this grain as a staple—as the *main article of food*—when it is ground into meal instead of flour, then, in the whole range of edible substances, it has no rival. The strongest can gather strength from it, the most delicate can digest it with impunity. In proportion to its nutrient qualities, it will make more muscle than any other substance known. And it furnishes to the nervous system what, for want of a better term, I call magnetism, in larger measure than any other food. Hence between the man living *exclusively* on food, prepared in simple manner to suit his taste, from the meal or unbolted flour of winter wheat, and him who should live *exclusively* on the flesh of animals—provided they live so, long enough to have decided effects shown—there would be seen as wide a difference in *character* as between an angel and a demon, and in ENDURING STRENGTH under the guidance of instinctive intelligence, as between an elephant and a tiger. If one wishes to use wheat under various forms of cookery as a chief article of food for ones self or family, never bolt it when ground. You may be laughed at as a “bran-bread eater.” “LET THOSE LAUGH WHO WIN.”—Your “withers” (bowels) will be “unwrung.” If you wish to eat pastries, rich cakes, puddings, knick-nacks, in the shape of “dessert,” use superfine flour. It will assist in making your bowels costive, your stomach dyspeptic, your head ache, your

heart palpitate, your nerves neuralgic, your kidneys excessively active, your skin rough, rashy and insensitive, and partially dead. It will also assist in making your mind cloudy, your moral sense obtuse, and aid to drive you over to the drug-doctor who will "set you all right," by giving you cathartics one day and stimulants the next, only to have you in his hands again after you have pursued for a while the same silly course as formerly.

THE DETERIORATION OF THE QUALITY OF GROUND GRAINS.
—Wheat is always much better for food when used soon after grinding, and this whether unbolted or bolted. To grind it and pack it in barrels is to injure its quality. Especially is this true of *unbolted* flour. Of Indian Corn it may be said that to grind it and keep it for use of man or beast for considerable length of time, is very detrimental to health. When the meal has become stale it has well nigh become poisonous, and is positively injurious to persons whose digestive organs are delicate. It would be a great improvement for private families to grind their own grains. Iron mills, turned by horse or hand power, are now purchasable at moderate cost, and are of great utility. They are no better than the stone grist mill, only so far as they enable their possessors to grind grain as it is wanted for use.

VEGETABLES.

There is a great lack of thought in the raising of vegetables. Considered by most persons who use them to serve a very inferior purpose in the dietetic programme—a purpose of **FILLING UP** simply—little care is taken in raising them of the best quality. Potatoes, which next to bread are of prime consideration with us, are oftener than otherwise of inferior quality. They are coarse in pulp, and from this cause are less

nutritive. The percentage of nutritive matter in potatoes of the best quality is not large, compared with other substances used—say the grains, beans, rice, peas, tapioca, sago and arrowroot—but they are but little inferior to flesh meats, whatever the popular impression to the contrary. Yet to a very great extent potato growers plant their fields without stopping to learn that, for the purpose of human sustenance, “pink eyes” or “mercers” have in 70 bushels as much food as nearly 100 bushels of coarse-grained, watery “merinos”

COOKERY

Having called your attention sufficiently to our defective raw material out of which we prepare food, permit me to pass on to the common method or style of cooking such material.

FRESH MEATS.—Pork is with us chiefly boiled or fried—seldom broiled or roasted except when fresh, and the season of fresh pork is quite limited in duration. Beef is generally roasted or broiled when fresh, or boiled when corned, and mutton the same. Fowls are boiled, broiled, roasted and fricasseed.

Of the various kinds of cooking, broiling is the best, the process leaving the meat the nearest to its natural state: ~~by~~ the natural or raw state being that in which—mastication aside—the stomach disintegrates and makes it into chyme with the least expenditure of its available force. True, our taste is not as much in favor of eating it *raw*, but taste should not clamor for indulgence where *law* is concerned, especially when it is borne in remembrance that very few persons have other than artificial tastes, the offspring of false culture in almost every direction. There is no possible doubt that taste for *raw* flesh can be cultivated with little difficulty, and when once acquired is productive of very great alimentive pleasure. I am not aware that at any period of my life I ever had for

anything edible a greater relish than at one time I had for raw salt pork, or for raw salted and smoked lean ham. If beef-eaters, pork-eaters, fowl-eaters, and fish-eaters would only *learn* to eat the flesh of their animals *raw*, they would find after a while greatly added gusto in the act, and much less liability to disordered digestion within the limits of moderate indulgence; though it is not to be denied that the eater of *raw* meat is much more likely to eat it to excess than he who eats it cooked, by reason that his taste for other things dies out, and at last comes to concentrate itself on flesh only. Such one would be essentially carnivorous, and type out THE RAVENOUS GLUTTON. But it follows, that if raw meat well masticated is easier to digest than when it is cooked—and it *certainly is* after the stomach has become accustomed to its presence within its walls—then the *less* it is cooked the better, and the simpler the process the more desirable it is.

Of all forms of cooking the flesh of animals, broiling is the least exceptionable, and the less dressing the better. We make great mistake in soaking our flesh, fowl, and fish with butter, half rancid for the most part, whose rancidity we hide by salt, pepper, and mustard. Eat the meat rare-done, with no fixings—as a trapper in the west would eat it—and it is as relishable as one with an artificial taste can have it.

COOKING OF GRAINS

We spoil our food made of grains by the way in which we cook it. We use as a diluent or menstruum, *hard* water. This I have spoken against in my lecture on "Baths," as having a direct tendency to make the articles cooked in it, or of which it is a constituent, less edible than otherwise. Bread wet with hard water, and baked without rising, can never be as good as if wet with soft water. A wheaten pudding wet with hard water, or with milk, and put into a bag and boiled

in hard water, will be heavy instead of light, when done. "Apple dumplings," "pot-pie crust," cooked in *hard* water will be heavy instead of light, and when cut with a knife look like blue clay. "Minute pudding" will be "soggy" when made of *hard* water and superfine flour. "Hasty pudding" and water gruel will be less palatable and less digestible when made of corn meal and hard water. ~~But~~ Hard water was made to turn machinery, and not to feed human, animal or vegetable tissues; and if proof is wanted of what I say, let a man having a dry garden irrigate part of it with hard and part with soft water, and watch the effect on his plants, and he will get his demonstration.

BREAD—WHEATEN AND CORN.—We spoil our bread in putting *yeast* into it. Yeast is a decaying substance, belonging to the putrescent family, and partakes of the nature of the toadstool on the dung hill. Microscopic investigations show that bread, when in the process of "rising," is undergoing fermentation, i. e., its constituents are changing, and in the change infinitesimal fungi start up, whose presence really cause the lightness which so many think desirable. These are not killed by baking, and are of so minute size as not unfrequently to pass into the blood and cause intense suffering, and constitute the *real* reason why "raised bread" cannot be eaten by persons whose "nerves are deranged," whose "blood is out of order," who are "dyspeptic," whose "food sits badly on their stomachs," and who "cannot find any thing that they can relish," and who therefore show themselves off as good examples of THE CAPRICIOUS GLUTTON.

UNLEAVENED BREAD—Bread, whether of wheat or corn, then, is preferable when not "*raised*," but made of unbolted meal, stirred into warm water till thick enough to knead, and then worked with the hand and roller till all its particles have become homogeneous, made into loaves or biscuits, and baked

in a "quick oven." Strange as it may seem, and contrary to the popular impression—and for this matter contrary to the medical notion as it is—this kind of bread is readily accepted by the most delicate stomach, and digested without suffering. Nothing shows in more marked degree the shamminess and quackery which exist in the so called Water Cures in the United States, than that on their tables can be found *scrofulous* beef-steak, plenty of common salt, butter early in the spring six months old, *superfine flour* bread raised with yeast, and soda biscuit, ~~but~~ but not a particle of *unleavened* "Graham bread." I had a patient who after recovering his health last season from an illness of fifteen years, visited eight of the fashionable "Cures," and in none of them did he find any "unleavened bread;" and he wrote me that in any of them he heard, during his stay of three days in each, from their patients more complaint from indigestion and suffering at the stomach, than from our patients during the six months in which he was a resident of "Our Home."

ITS SWEETNESS.—When once the nerves of taste are relieved from their slavery, by abstinence on the part of the eater from depraving substances, they begin to take on healthy action. The appetite becomes normal, nature asserts her sway, and instinct rises to its true level. That which is sweet then *tastes* sweet, and that which is sour *tastes* sour. The bitter is distinguishable, and the acrid leaves its effects behind. Under such conditions there is no preparation of wheat that for deliciousness can compare with unleavened bread, made as we make it in "Our Home." This is not my testimony alone. It is that of our tobacco-chewers, rum-drinkers, tea-sipping, coffee-swilling, salted-down, meat-stuffed, drug-poisoned patients and guests. Their voices are universally in favor of it as a bread-preparation over fine-flour-raised bread, whose chief merit in the estimation of those who eat it is, that it ranges

along side of their other articles of diet by having been pretty much spoiled in the process of cooking.

FRUITS.

I have as yet said nothing about fruits. Of them I have a high value, preferring them to vegetables. In fact I have a choice of articles—whether fruit or vegetable—in such as grow above ground, and of such, whether growing *above* or *under* ground, as grow on upland. This in part may be a fancy of mine, but in part, too, I think it involves a principle, for I have noticed that potatoes grown on hilly land and wheat grown **on** upland, serve the nutrient purposes of the human system better than when they are grown on intervalle. The same may be said of pulpy fruits, having seeds and not stones. Apples, which with us are on our table at each meal just as long as we can get them, have our preference if grown on high land and in exposed situations. To show you the extent to which we eat fruit, I may say, that beside all the ripe sub-acid fruits, such as berries, fresh and dried, cherries, peaches, pears, plums, fresh and dried, which we wanted, we have in the last twelve months, at Our Home, eaten nearly 1900 bushels of green apples, and two tons of dried apples. It is not uncommon to have our patients on their arrival tell us that they have not for years been able to eat any fruit—it disturbs them so. They can eat beef steak, mutton steak, a little broiled mackerel or shad, with a bit of toast and a little *weak* tea—laying emphasis on the “weak,” but an apple, it sours and inflates, and distends and disturbs stomach, head, heart and heels. And *their* kind of diet, which they have denominated “tonic,” and the conditions of their systems begotten under its use, which they have designated “bracing”—the poor sufferers have been led to believe—till the delusion died by its own demerits—to be promotive of health. Three

months' residence with us changes this state of things entirely. They can eat with impunity any article put on the table, provided they do not eat too much. And this brings me to my second general head.

2. We Eat too much.

When it is remembered what kinds of food our people eat, and one observes how much they eat, he will have no reason to question their gluttony from *this* point of view. Honeyed words will not answer here. The evil is too great for cure, unless a shock can be given to the moral sense of Christians. Men of the world are too far gone already, for you or me to hope for their recovery by any uprising sense of the degradation which is theirs from their glutinous habits.

One morning as I sat in my room writing, I heard one of our carpenters say,—

“I suppose I could eat twelve meals a day.”

“So could I,” replied another, “I could eat all the time if I had a mind to.”

“How often do you eat?”

“O! three or four times a day; but I eat too much.”

“So do I; and I believe that nine-tenths of the people eat more than is good for them. I know I do, but how can I help it. One does not like to quit till he is *full*.”

This colloquy tells the whole story, and its truth embraces a very great majority of our entire population. They are gluttons—living to eat. Eating is an end, not a means of life. Around the table they circulate like satellites around the sun. The morning, mid-day and evening meals are occasions in which pure animalism is indulged. The opportunities presented at these hours for interchange of the affections and such comparisons of thought as would result in mutual good, are not prized for such uses. They have and hold significance

only because they offer facilities for gluttonous eating. Said a distinguished Allopathic Physician to me, "I am 66 years old; I have eaten food enough to have answered my wants for 100 years; I have been a glutton all my days, and yet I am called a small eater, and compared with most persons I am. 'Tis a fearful sin—this of over eating. I can easily see why Paul included it among the vices or sinful habits which keep us from inhabiting the Kingdom of God." What this gentleman said of HIMSELF is without doubt true of most of us: we can eat at least one-third more than is needful, and in the case of many of us, more than our stomachs can digest, or our assimilative organs can appropriate. A frightful brood of diseases is therefore the consequence not only, but our appetites grow by what they feed on, till at last Gluttony—or morbid desire for food—comes to take possession of us, and eating is the object of life. I can think of no person more needing pity than he is who can set about no work, address himself to no great achievement, without associating in his own mind with its rewards the delights which the Glutton prizes. It is a sad drawback on one's usefulness, dignity of character, and humanity, leaving out of the question altogether his piety.

3. We Eat at Improper Times.

Society with us has decided, that the body uses up its particles of matter so frequently and efficiently, that supplies or relays of food are needed every six hours during the day. Thus we breakfast at 6 A. M., dine at 12 M., and sup at 6 P. M. There can be no doubt that this is quite as often as persons ought to eat, and I am of opinion that with most persons it is oftener, having satisfied myself that two meals a day is promotive of thorough assimilation and greater strength than more frequent introductions of food into the stomach. But as I have given my views more at length on this point in

my tract on Dyspepsia, I leave it to say, that the habit of EATING BETWEEN MEALS, so common to our people, is calculated to add largely to the bringing of Gluttons to birth. Outside of that class of population called Health Reformers, I do not know where those are to be found who do not indulge—and if they have children, allow them to indulge—in this very censurable practice. I say *censurable*, for it should not be forgotten that the stomach has to go through all the vital actions to digest a small bulk of food that it has to dispose of a full meal. And, that as it is a muscular viscus, it gets tired as any other muscular portion of the body does. Besides, by frequently partaking of food, one's desire comes to be in a ratio disproportionate to the necessities of the system for it, and thus an abnormal relation is established, the appetite clamoring for gratification all the while, and the stomach protesting against the outrage, till at length the latter gives way, and the wretched debauchee finds himself walking about, the victim of his own folly—a person with hunger gnawing incessantly at his vitals, crying "give! give!" and his stomach as vociferously shouting out its inability to dispose of food if eaten. 'Tis then that hell is lifted up to meet him at his coming, and becomes *incarnate* in him. 'Tis then that the lusts of the flesh run riotous races in his veins. 'Tis then that his nerves become telegraphic lines for the use of the passions, and with eyes that are bloodshot he sees why a glutton, no more than a drunkard, can hold *communion* with God.

The Effects of Gluttony.

In considering the effects of the almost universal debauchery of our people in the matter of eating, I propose to consider,

1. Its effects on the body.
2. On the mind.
3. On the heart.

(1.) ITS BODILY EFFECTS.

It destroys health. In the case of the glutton, this results from the obstructions which his *over-eating* has thrown in the way of Nature in her management of his physical structure, thus compelling her to abnormal manifestations. Now, under this view, let us see how many diseases *may be directly chargeable to gluttony.*

I will begin with the HEAD.

Nervous headache, sick headache, sun headache, sun-stroke, ~~now~~ there never was a man who had sun-stroke who was not a glutton—rush of blood to the head, apoplexy—there never was a man who had a stroke of apoplexy who was not a debauchee in his diet, unless such person had received contusion, —sore eyes—oftener than otherwise originating in errors of diet —deafness, neuralgia of the face, originating in nine times out of ten in chronic inflammation of the nerves of the stomach, —decayed teeth, catarrh of the nostrils, of the back passages of the nose, and top of the throat.

THROAT, LUNGS, CHEST AND ABDOMEN.—Bronchitis, enlargement of the tonsils, ulceration of the back passages of the throat, asthma, dry, hacking cough, humid cough, pain between the shoulders, pain under the right shoulder, under the left shoulder, difficult respiration yet not asthmatic, casting up of food, sense of faintness—"gonesse"—nausea, vomiting and common cholic, congestion of the liver, induration and enlargement of the liver, inflammation of the liver ending in abscess, engorgement of the spleen with enlargement of it, costiveness, piles, diarrhea, dysentery, excessive secretion of urine, inflammation of the kidneys, irritation of the neck of the bladder, voiding of bloody urine, stricture of the bladder and urethra, spermatorrhea, leucorrhea, rheumatism, skin diseases of all kinds, cold hands, cold feet, ulcers on the legs,

fever sores, hip disease, gout, marasmus, bilious fever, remittent fever, spotted fever, typhus fever, typhoid fever, and ague and fever,—the latter of which no doctor living can tell why a human being should have it more than a horse, except for causes in his methods of *living* that predispose him thereto, while in the case of the horse they are wanting. Under such a statement as this, can any of you see a natural connection between dietetics, disease, drug shops, doctors and death? If he cannot, he needs to have his spiritual sight quickened. If he can, he gets a faint glimpse of the havoc that Gluttony makes.

(2.) IT DESTROYS THE STRENGTH OF THE BODY.

A legitimate effect of gluttony in man is, as it is in a beast, to be seen in increase of adipose or *fatty* tissue. By the million this is taken as proof positive of strength and health, and the want of it as evidence of illness or feebleness of body. The converse of this is true. Fat humans, like very fat horses, are inferior where strength and endurance are required. It is muscle that gives strength, and muscle is *lean*. When you hear a gross, fat, bull-dog-cheeked man talking to a lean, spare man about his wanting strength, you may rest assured that, other things being equal, the difference in their fatness is in the lean man's favor. It is one—and not a slight one—of the evidences of the superiority of wheat meal over any articles commonly used as food, that it makes when eaten more muscle than fat. In this respect it is far better than Indian corn, and greatly superior to flesh meat for food to all animals to which size and vigor of muscle are essential. Prize fighters are slowly coming to understand this view, and more bread and less meat is eaten by their champions. Gluttony defeats all this, for

- (a) Its votaries eat largely of *oily* food.

- (b) They eat too much, and so expend vital force uselessly or wastefully.
- (c) They grow lazy, and so lack strength.
- (d) They are proverbial for a silly sort of good nature, for stupidity and sloth.

3. IT RUINS THE SPECIAL SENSES.

The wickedness of being a glutton is no where more manifest than in the depravation of the special senses, which gluttony insures. In their original purity and acuteness they are wonderful means of enlightenment as well as of enjoyment to man.

THE EYE.—What a window to let in heaven's light and the beauties of nature. Yet the glutton spoils it. The partially blind are almost all of them made so by gluttonous eating and drinking.

THE EAR.—How God has connected Himself with the soul by means of it. Melodies that melt the heart and make it throb to truth are ours by the ear. Yet a majority of the deaf are so by reason of their gluttony.

THE NOSE.—What delicate sensibilities it has,—Odors that come from

“beds of scented violets,”

the perfume of the madd hay, the aroma of spices, the thousand-and-one “sweets” that come to us as if they were borne on the gales of

“Araby the blest,”

all are ours only through the nostrils—yet the glutton has a cold, or catarrh, or polypus, or has killed his sense of smell by

snuff, or the smoke of tobacco, and so lives for years bereft of one of the means of pleasure and improvement.

THE TONGUE.—In it, and the cavity in which it lies, resides the sense of taste. But how few are in possession of this sense in an unperverted degree. Its strength lies in its simplicity and directness of action, and, as the glutton educates it, it is as false and depraved as one can well imagine a special sense can become.

THE SENSE OF TOUCH.—As a means of improvement and cultivation it is wonderful. Yet the glutton deadens it till it is of little use ; and as almost all the cases of paralysis are the result of dietetic debauch, in such instances he has deprived himself of all use of this magnificent gift of God to man.

Now, if perversion of either of the senses places the loser in undesirable conditions, what must be said of him who degrades them all, as is largely done with our people in and through their gastronomic propensities ? The simplest statement involves so heavy censure as to make one hesitate to utter it.

4. IT CREATES AN APPETITE FOR ALCOHOLIC DRINKS, TOBACCO, AND NARCOTIC DRUGS AND BEVERAGES.

I have been long impressed with the view that in endeavoring to check drunkenness the Temperance Reformers were working unphilosophically and so unsuccessfully. For drunkenness with all peoples—and with us especially—is a secondary evil. ~~It is born of Gluttony.~~ There is more than hap-hazard allocation in the way in which our Saviour brings out the charges which the Pharisees preferred against him. “The son of Man came eating and drinking, and they say

behold a gluttonous man and a wine-bibber." The Pharisees understood the matter. They saw that over-eating gave rise to over-drinking, and so they categorically placed them. And this is their natural relation. The bars in our taverns and hotels are fed from their tables. Their boarders and guests eat stimulating food in excess, and in consequence drink stimulating drinks. The drinking, underground saloon always has its forerunner and aid—the eating "restaurant." And if Philanthropists, Christians and Temperance Men will only give the matter proper thought, they will find that in 995 cases out of 1000 those who habitually frequent the saloon, drink after they have eaten.

They always have their riot after their feast. This is clear enough in respect to the habits of English and German gluttons. From time immemorial the English have drank their liquors after the dinner has been served, and the ladies have arisen. The same is true of the Germans who drink their beer. And in the United States, at our "private parties," "St. George," "St. Andrew," "St. Patrick," and "New England Societies," the wine cup passes only after the gluttons gathered together have eaten all they can. And at the ministration of the Sacrament—I cite this only to show the natural relation which eating and drinking hold to each other—the bread is uniformly distributed first. The reversal of this order of procedure cannot be witnessed in Christendom. It is safe to say, then, that we make our drunkards by first making them gluttons. Yet how few think of it. The question is like a sealed book to Christians. Ministers of the Gospel are not awake to the universal subjection of the people to debauches daily made at their tables, nor to the horrible enormity of the sin committed by invoking the Divine blessing on such swinish orgies as our people commit at their meals.

Along with the appetite for drinking created by the passive inflammation of the mucous membranes of the stomach, in-

duced by gluttonous indulgence, comes the desire for narcotics. The thing stands thus :

- (a) Highly seasoned food and condiments create a *morbid appetite* for food.
- (b) This, when gratified, calls for alcoholic stimuli.
- (c) The reaction from these sets the nerves of taste all in a thrill of excitement that demands a sedative. This is found under various forms. With our male population chiefly in tobacco, tea and coffee—with our female population in opium in its various preparations, and tea and coffee. After thirty years of unparalleled labor by the friends of temperance, the nation has not made a perceptible progress. Nor will it in time to come, till Christianity shall have a revival of her ancient simplicities, and insist that human beings shall *eat as well as drink to the glory of God.*

(2.) ITS EFFECTS ON THE MENTAL FACULTIES.

The deterioration and depravation of mind which we suffer from our eating and drinking habits, are not easily measured. I propose to consider this point under two aspects.

1. The quality of our mental power.
2. The degree or extent to which we possess it.

There is such a thing as a perverse mind—and for my purpose it matters much how it comes to exist. I do not deny, (for I do not know to the contrary,) that in and of itself it may be perverse. This much I do know, and to this point I call your attention, that ill, sickly, diseased or depraved conditions of the body do, in a large measure, effect and determine our quality of thought, and our quality of thought determines our quality of purpose in life. Now I am prepared to maintain, that while mind may exist independently of the body, while in the body it is subject on general principles to the laws which establish the connection, and of these there is no

one more exact or of greater significance than this, which asserts that the mental faculties shall feel the *reflex* influence of the conditions of the body.

Admitting this, the quality of thought one shows will be usually measured without difficulty, by getting at his bodily state. Abnormal conditions of body type out corresponding mental states. One could have well determined A PRIORI what poetry Byron would write could he have been familiar with the fact that as soon as weariness was over he was begun to be educated A GLUTTON. And so conversely: one can readily see by reading him that he must have been gluttonous and a wine-bibber, a heathen man and a publican. Dietetics, then, have much to do with THE CHARACTER of the thoughts born within us. If you wish to become familiar with men and women whose minds are filled with thoughts that are low, impure or obscene—or, that having in them the qualities of brilliancy and depth, are tainted so with selfishness and intolerance as to smell putrescent—if you wish to find philosophy which is narrow, ideas that are mingled with passion, actions whose vigor is spoiled by indecision and uncertainty of aim, lives whose whole course have been barren of Divine illumination, you have but to pass into society, and from its members whose staples of food and drink and medicines are flesh meats and their condiments, tea, coffee, alcoholic beverages, tobacco, opium and drug poisons, select those whose experience has been the most opportune, and you will find them loyal subjects of the Glutton God—ripe scholars in the devil's school.

(3.) IT BENUMBS THE HEART.

Of all the causes that enslave our spiritual sensibilities and deaden the affections, none is more powerful than gluttony. And none is more active with our people. It is not surprising to me that Christians are so cold, formal, and unimpassive as

they are. It is obvious why they should be so. They are so gross in bodily appetite, and so indulgent in the sphere of the passions, that the descent of the Holy Spirit is impossible under its ORDINARY plan of approach to the human soul. A vast majority of Christians, simply because of bad habits in physical life, go for years with no GLOWING light from the Divine finding its way into their souls. They live in the shadow of that light altogether. Its rays reach *them* when their healing is spent. They are conscious of this, and they seek relief in rites and observances, and a quarterly recast of their theological belief. Some of them get so far away as to mistake their CREED for their CHRIST, and to rest their hope that their correctness of BELIEF will answer in lieu of purity of LIFE. But their efforts are of no avail. They are dying AT THE HEART. And while the Saviour pities, He is powerless. They have a darling habit which they have kept back—a part of them which they have not made over—and this it is which eats like canker into their souls and makes them spiritually impotent. For myself I would rather be the agent by whom the Christians of the United States should be induced to EAT AND DRINK AND DRESS to the glory of God, than to set in motion any plan for the world's redemption of which I can now imagine. It is a settled point with me, that the great indifference to physical laws, or as we term them, the Laws of Life, which the redeemed show, the impunity with which they are violated, the almost universal substitution of holy desires and pious aims in the future, for consecrated life in the present, is a mighty obstacle in His way who is yet to be King of Nations as He is King of Saints.



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